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# Long Run—

## RETROSPECTIVE *and* PROSPECTIVE

By M. P. HUNT, D.D.

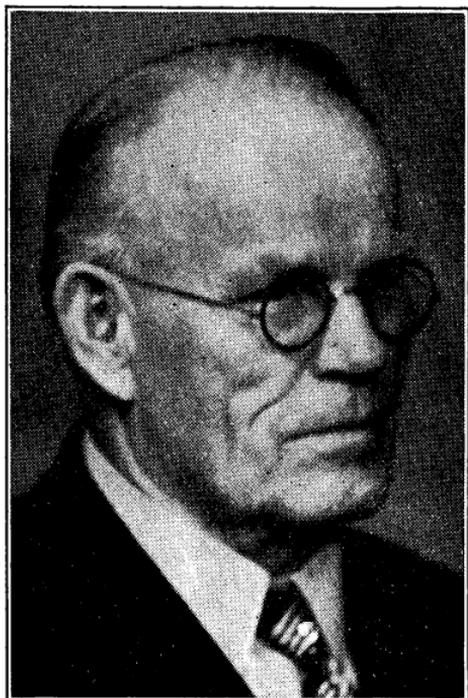
*A Paper Read before the 1932 Session,  
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# Long Run Association—

## RETROSPECTIVE and PROSPECTIVE

I Sam. 7:12, "Then Samuel took a stone and set it up between Mizpeh and Shem, and called the name of it Ebenezer, saying, Hitherto the Lord hath helped us."

**T**HE TEXT is retrospective and prospective. What God had done for Israel in the past was the basis of prophecy as to what He would do for them in the future.

Under God I would have you halt for a little Ebenezer service today. As I very imperfectly sweep over the past 128 years of your history, may you be led to exclaim, What hath God wrought! and to find therein a prophecy of what is to be expected from His bountiful hand in the future.

I am not unmindful of the fact that at your Centennial Celebration in 1903 you in a great way talked of the past, prophesied of the future and had a glorious time together; but after these twenty-eight years with many of the faces of that Centennial occasion no longer to be seen among you, and with the most of you unfamiliar with the past of this grand old Association, it seemed to the

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preacher in every way appropriate to seek in a small way to familiarize you with the story of this one of the greatest of our district associations.

It was while I was absent from your last meeting, celebrating with Harmony Baptist Church, of Callaway, Mo., the fiftieth year of their licensing me to preach, that you in your graciousness assigned me this task. So soon as apprized of my appointment I felt impressed to do the thing I am now undertaking.

Long Run Association was organized in the meeting house of the Long Run Church, September 16, 1803, the Long Run Church having been constituted in 1797. The organization of the Association came as the culmination of the action of Salem Association, which in its meeting with Cox's Creek Church in 1802, set apart all of its territory north of Salt River and west of a line running south from the mouth of the Kentucky River to Salt River, to go into a new association. Embraced within this territory were the counties of Jefferson, Anderson, Bullitt, Spencer, Shelby, Franklin, Carroll, Trimble and Oldham. Within the same territory today we have the Long Run, Shelby County, Nelson County, Henry County, Franklin County, Baptist, and Sulphur Fork Associations.

Here is a list of the churches entering into the organization: Beargrass, Chenowith's Run, Cane and Buck Run, and Long Run, in Jefferson County.

Brashear's Creek, Fox Run, Beech Creek, Tick Creek, Plumb and Bush Creek, Six Mile, Burk's Branch and South Long Run in Shelby County.

Buck and Elk Creek, Little Mount and Ridge Churches, in Spencer County.

Harrods Creek, Floyd's Fork, Eighteen Mile, and Lick Branch, in Oldham County.

Rock Lick and Sulphur Fork, in Henry County.

Salt River was in Anderson County; Corn Creek in Trimble County and Silver Creek in Floyd County, Indiana.

Immediately after the Association was organized East Floyd's Fork, in Henry County, and Port Royal in Carroll County, were received. The twenty-four churches going into the organization reported 1,619 members. The Introductory Sermon was preached by Rev. John Taylor from I Cor. 15:58—"Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord."

Rev. James Dupuy was made moderator and William Ford clerk. The latter was a South Carolinian, with a liberal education, and he was a surveyor by profession. The Philadelphia Confes-

sion of Faith was adopted, with the exception of some things in articles three and five that might be so construed as to make God the author of sin. Article thirty-one, as to the laying of hands on the newly baptized, was also excepted.

The minutes were printed on a single sheet of paper hardly equalling three pages of the minutes of today. It was a good many years before the minutes had as many as six pages. The minutes of the association were preserved by the Gaunt family. The late Rev. J. L. Gaunt, before his Homegoing, presented them to the Seminary Library. This accounts for the practically complete files of the minutes, and through them our brother and his forebears, though dead, yet speak and render their beloved denomination a real service.

From the organization of the association to the year of 1809, a spiritual dearth prevailed; but in the fall of that year there began to be a "sound of a going in the top of the mulberry trees," and the churches reported at the 1810 associational meeting 596 baptisms. This dearth followed hard on the Great Awakening of 1800-1803. The refreshing showers of grace from the Lord awoke some to a concern for the destitute beyond the bounds of the association. Stark Dupuy wrote a letter to the association of 1810 asking

that something be done for the Indians. This was referred to the churches and ultimately in a worthwhile way such effort was made.

For many years it was the custom to have someone prepare a circular letter to be sent to each of the churches. It always had to do with what at the time seemed to its author to be of most importance to the life of the churches. As I went through the minutes I found these old letters interesting reading. Indulge a few brief quotations from them. That of 1811 called attention to the dispute among the apostles as to who should be the greatest, and gravely reminded the brotherhood that evidence of the presence of the same spirit was manifest in their midst. The letter of 1812 admonished the churches "that ceasing to pray for one another was criminal." In the 1813 letter we read, "We have experienced a night season for some time past. May we not with propriety use the words of the Psalmist, "Return, we beseech thee, O God of Hosts; look down from heaven and behold and visit this vine."

This being the tenth meeting of the body the letter noted that the twenty-four churches entering into the organization had grown to thirty-nine and the 1,619 members had grown to 2,739. This

interesting deliverance is found in the letter of 1820: "Banks are being founded in unrighteousness," and also a protest against the "detestible practice of usury." In 1850 the letter called attention to the fact that "the Baptists from the beginning in Kentucky have in point of numbers far outstripped all other denominations," and went on to state that "after all the losses we have experienced by the Antinomian Heresy and the Palagian Defection, we still number largely beyond all other denominations in the State." The letter deplored that the increase of late years was not what it once was, and it voiced the conviction that "in certain elements of Christian character most of us are lamentably deficient, and that if we could rise above this deficiency we should renew our strength and greatly add to our effectiveness."

In those early years the churches brought many of their problems to the Association in the form of queries. These queries throw a sidelight on the conditions then prevalent. I cite a few of them. One of the earliest was from Salt River Church, asking, "Is it consistent with good order of Baptist churches of our union to invite those preachers to preach among us, who have withdrawn from us on account of slavery?" The

Association answered, "It is considered imprudent under the present state of things to intermeddle therewith." In 1819 the query came up, "Does the Association approve of catechisms or other modes of instruction for our children?" The Association answered "Read and explain to them the Scriptures."

Brashear's Creek Church asked in 1822, "Is there any Scripture authority for singing and preaching at funerals?" It was discussed and laid on the table: but previously the Association had answered a similar inquiry: "We think it inconsistent." Other associations went to record to the same effect.

In 1837 the Elk Creek Church asked, "Are the spirit and principles of the modern missionary system, with all its kindred institutions, warranted in the Word of God, or is it a craft of human invention? If the latter, would we not do well to reject it as such? If warranted by the Word of God, we do hope some brother will put his finger on the passage or passages, that all might be united in supporting the same cause." As to what disposition the Association made of his query, I fail to find any records in the minutes.

To the 1838 meeting of the Association, the same church sent the query, "Should the Louisville, Shelbyville and Pleasant

Grove Churches have membership in the body, since they have sent messengers to the General Association?" By vote the Association declared that the sending of messengers to the General Association did not forfeit their right to be represented in the body.

In 1825 Louisville's one church and the Shelbyville Church asked as to whether there was authority in the New Testament for human creeds and confessions of faith, and as to whether there was any authority for associations, and, if not, why are they held?" These queries evidenced the leavening of the teachings of Alexander Campbell. The Association referred the questions to the individual churches for an answer and at the meeting of the body in 1826, it was found that twelve out of twenty-two churches favored a declaration of faith, as did twenty-one associations.

In 1827 a spirit of revival became manifest in the churches, and the next three years witnessed the baptism of 1,678 converts. The inroads Campbellism had been making in the churches in a measure let up during the time of the revival. However in 1830 two churches applied for membership, but declined to adopt any credal statement, so membership in the association was denied them. Bethel and Buck Creek Churches, under

the pastoral care of Rev. George Waller, asked the advice of the Association as to what should be done about Campbellism. The body advised them "to stand on the Philadelphia Confession of Faith and to discount the writings of Alexander Campbell and the agitation of those who support a course of rebellion against the principles of our Associational existence."

The first church in Louisville was gathered by Rev. Henson Hobbs and organized in 1815 in the home of Mark Lampton, just east of the Marine Hospital.

Dr. J. H. Spencer, in his History of Kentucky Baptists, published in 1886, says "The First Baptist Church was constituted in the house of Mark Lampton just east of the Marine Hospital." Dr. T. T. Eaton, in his write-up of the Baptists of Louisville, as found in the Memorial History of Louisville, in two large quarto volumes published in 1896, quotes Spencer. The natural inference is that reference is had to the Marine Hospital as now located. I was surprised when my attention was called to the fact that such was not the case.

Briefly, in 1817 the State moved to build a State Hospital in Louisville, and in 1823 Thomas Prather and Cuthbert Bullit gave two parcels of ground, includ-

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ing the present site of the City Hospital, for this purpose. In 1825 this hospital was opened and was known as the State Hospital, though the prime purpose thereof was to provide hospital facilities for marine patients. In 1836 the State turned this Hospital over to the City of Louisville and it was officially known as the Louisville Hospital, though in popular parlance the 'Marine Hospital.

In 1843 the United States acquired the site of the present Marine Hospital. Up to the opening of the Marine Hospital as located at this time, the United States paid for the care of patients in what was first the State Hospital and later the Louisville Hospital. In 1815 at the time of the organization of the First Baptist Church and for many years thereafter, the territory of the Marine Hospital as now located, was in the town of Portland, then a separate corporation from Louisville. The will of Mark Lampton, who died in 1823, and the deeds in the County Clerk's office, locates his house on Chestnut Street at Jackson, thus fitting in with the description that it was "just east of the Marine Hospital."

There were fourteen constituent members of the church. The first Baptist church house was at Fifth and Green Streets (now Liberty). Rev. A. M. Hobbs was called as pastor and served until

*Later*

*Hansen*

his death, August 14, 1821. Rev. Philip S. Fall, who succeeded him and served the church for three years, was badly infected with the heresies of Alexander Campbell. He was succeeded by Benjamin Allen and John B. Curl in a joint pastorate, and when in 1830 the church split over the question of Campbellism, both pastors and 209 of the 294 members apostatized to the fallacies of this gifted heretic who for years had been getting in his deadly work in our Baptist churches.

To the faithful remnant the gifted, godly and orthodox George Waller ministered for four years, in which time the membership grew from eighty-one to 697. The Louisville directory for 1832 reveals that the First Church had services first and third Sundays and the Reformed Baptist [Campbellite] Church second and fourth Sundays. However, in 1842 the First Church had its membership cut from 838 to 279 by the lettering out of 559 colored members to go into a separate organization. The Colored Church was located between Seventh and Eighth on Market. In 1843 Rev. A. D. Sears became pastor and baptized the first year 136. An old history of Louisville locates the Reformed Baptist [Campbellite] Church on Second between Jefferson and Market Streets.

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of First Baptist Church

# Baptist

On September 30, 1838, the Second Church of Louisville was organized. On October 12, 1849, the First and Second Churches were united and took the name "Walnut Street", having secured a lot on the Northwest corner of Fourth and Walnut Streets for their church home. This union was brought about by Rev. Thomas Smith, Jr., pastor of the First Church, Lexington, who had been called by both churches to their pastorates on the same evening, neither church being apprized of the contemplated action of the other. Visiting the two churches he brought them together, and with brilliant success served them until March 6, 1851, when after a lingering illness he fell on sleep in his twenty-fourth year. A Henry County boy, a graduate of Georgetown College, and Princeton Theological Seminary, he had already attained, for one so young, marked success and unusual recognition. Humanly speaking his death seemed nothing less than a calamity.

In 1824 Drennon's Creek Church was severely taken to task for having called as its pastor Rev. Thomas Chilton a Separate Baptist. A year was given the church to correct its error, and as it did not, the Association in its 1825 meeting by resolution dropped the same from its roll.

At the session of 1826, seven churches asked for letters to go into the Sulphur Fork Association.

In the session of 1842 the following was passed: "Resolved that the churches hereafter adopt some regular system of benevolence, by collections annually, semi-annually or quarterly, as by them may be deemed necessary, and thereby supersede the necessity of traveling agents." Like many another move, good on its face the churches have been slow in coming to this ideal standard, and sad to say, we have not as yet fully attained.

During the first forty or fifty years of the Association's history there were frequent queries as to members of the churches belonging to the Free Masons, or any secret order. In 1805 the Association said, "Any member of our society is condemnable in joining a Free Mason Lodge." In 1818 another deliverance read, "We believe it wrong for members of our churches to belong to a Masonic Lodge, and if they cannot be reclaimed, exclude them." The mind of the brotherhood of that day is to be seen in the action of Elkhorn Association in 1828, advising their members not to join any "society, the principles of which is secrecy." This same query was thus answered in 1821 by the South District Association: "We think the subject so intimately con-

nected with the rights of private judgment that every person should be left to his conscientious determination respecting it; but from the effect it has generally had on the churches, we recommend our brethren, believing it will be a good tendency that they in no case join the Masonic Lodge."

In the session of 1812 the wisdom of dividing the Association was discussed and resulted in the conclusion to stay as they were. The body that year ordered printed 120 copies of the minutes which was done by William Gerard at a cost of \$10.00.

Regarding the fate of the churches that went into the Constitution of Long Run Association, Salt River and Beech Creek Churches became anti-missionary. Beargrass Creek was destroyed by Campbellism. Brashear's Creek became Clear Creek. Most of its members later went into the Shelbyville Church and the remnant was dissolved. Chenowith's Run was greatly weakened by Campbellism. The handful left moved to a place on the Bardstown Road and took the name of Cedar Creek. Buck and Elk Creek split over the missionary question, and the missionary element is known today as Elk Creek Church. Ridge Creek had only five members when it went into the organization of the Association and it dis-

solved that same year. Tick Creek Church in 1810 took the name Bethel. In 1840 it split over the Missionary question and the missionary element became the Clay Village Church. Plumb and Buck Creek, in 1806 became Buck Creek.

Six Mile Church is today Christianburg Church. Little Branch, lives today in the LaGrange Church. Floyd's Fork dissolved in 1816. Cane and Buck Run split on missions, and the anti-mission faction retained the property, while those favoring missions moved a short distance and took the name King's Church. Sulphur Fork split on missions and the missionary element is known today as the Campbellsburg Church. Rock Lick united with Six Mile and took the name, Mt. Pleasant. Ultimately it went out with the anti-mission element. Port William organized in 1803 on the present site of Carrollton, afterwards moved a few miles up the Ohio River and took the name McCool's Bottom, and later moved into the village and became the Ghent Baptist Church.

In 1823 the Association had only thirty churches as compared with thirty-nine ten years previous, but 3,184 members as against 2,739 a decade previous. The churches lost had for the most part gone out to go into other associations.

In 1833 the body had only twenty-seven churches as against thirty in 1823 and

only 1,765 members as against 2,184. This sad showing was due to the defection to Campbellism.

Further comparisons after this would be meaningless owing to the constant going out of churches to form or to go into other Associations.

In 1839 the First Church, Louisville, asked, "Ought this Association to send messengers to the General Association and encourage our churches to do so?" The answer of the Association was "yes".

Spencer tells us that up as late as 1838 few pastors received a stated salary and many preachers did not receive as much as five dollars a year for their work. In 1836 Rev. William C. Buck became the pastor of the First Baptist, Louisville. In 1838, with the consent of the church, he became the General Agent of the Baptists' General Association in Kentucky. He was an indefatigable worker. So interesting is one of his reports that kept him thirty-one days from his home with preaching engagements from one to three times a day that Spencer publishes a long extract therefrom. Suffer these two brief excerpts: "On Tuesday I met a large assembly at Salem and after addressing them about three hours, I obtained pledges for \$105.00 in behalf of their pastor, and an appropriation of \$1.70 for the China Mission." Of his labors, he

says, "I averaged three hours pulpit labor each day, traveled about 210 miles, collected in cash for the General Association \$77.41, for pastors \$1,671.50, for China Missions \$272.89, and for the Banner \$28.50, making a total of \$2,050.30."

The minute of the Association for 1839 seems to have been the first of more than six pages.

In 1840 Rev. J. L. Waller introduced a resolution declaring "co-operation on the part of the Association with The American and Foreign Bible Society, no longer desirable" and taking the position "that our Foreign Mission Society should print the translations of its own missionaries."

The Rev. Isaac McCoy, baptized in his seventeenth year into the fellowship of Buck Creek Church, Shelby County, became an outstanding Missionary to the Indians, devoting in the most sacrificial way the last twenty-five years of his life to that work. He was asked in 1844 by the Association to furnish data to the pastors and they were urged to lay the cause of Indian missions on the hearts of their people. He fell on sleep June 21, 1846, and his last utterance was "Tell the brethren never to let the Indian Mission decline."

In the session of 1841, Rev. William Calmes Buck moved "That in view of the feeble condition of some of the churches

and the extensive destitution in the bounds of the Association that a suitable missionary under the supervision of the Association be named. "The Baptist Banner" was commended.

In 1842 the First Church of Louisville had a four weeks' meeting, Rev. L. Fletcher, of New York, preaching. There were only three additions and the church not being satisfied with the results, gave itself to daily convocations for prayer for four weeks and then went into a meeting with Pastor A. D. Sears doing the preaching, resulting in 110 additions. I am wondering if this experience should not be suggestive to us pastors of today? The revival spirit was evident in many of the churches, and the Shelbyville Church had a meeting resulting in 122 accessions. For the year the Association reported 896 baptisms. Disappointment was voiced that only a comparatively few of the churches had raised their dollar per member for Georgetown College. Rev. George Waller, after twenty-five years as moderator, declined re-election. Regret was expressed that so little was being done for the perishing millions on earth.

In the session of 1843, a District Missionary Board was appointed and the same organized with headquarters at Simpsonville. After a time a missionary was secured who reported to the next

meeting of the body that he "worked thirty-four days, traveled 223 miles, preached forty-four sermons, assisted in organizing one church, collected \$35.02½, leaving him in debt to the Mission Board \$1.02½.

In 1850 the Association passed a resolution, that "due to the suspicious attitude of President Pattison toward slavery, that Covington Theological Institute was not a safe place to send our sons to prepare for the ministry." A hymnal published by Rev. W. C. Buck was commended.

The Fourth Church, Louisville, came into the Association at its meeting in 1846. Rev. William Vaughn, Rev. J. Dale and Rev. A. D. Sears, were named a committee "to devise some plan for the benevolent action of the Association." In their report they said "Experience shows the system we have liable to flag and that in many cases half of the money raised is absorbed in traveling expenses and salaries to agents." They urged all the churches to work out some plan for beneficence that would do away with the necessity for agents.

In the meeting of 1847, the First Church, Louisville, proposed that every preacher in the Association give two weeks' during the coming year to voluntary missionary work in the bounds of

the Association. Rev. I. T. Tichenor, afterwards a denominational leader, as the long-time efficient Secretary of the Home Mission Board, was a member of the body as the pastor of the Taylorsville Church.

The minutes of the 1849 session show a distinct advance in that they carry tables showing what the church had done in a financial way. There doubtless were some few Sunday-schools, but as yet we find no reference to them in the minutes.

The body at its 1850 meeting named October 24 as a day of fasting and prayer. May we not ask if the times upon which we have fallen do not call again for such a day, if not days? Or have we in the stress of our modern life, done with such periods? Personally, I believe with all my heart and soul that God would be pleased to have us put Him to the test, that He might "open the windows of heaven and pour out a blessing" that would make Him to have the place that should be his in the lives of his people and in the thought of all the people.

The session of 1851 endorsed and commended to the brotherhood "The Western Recorder" as a denominational organ. It was in this year the name of the paper was changed from "The Baptist Banner

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and "Western Pioneer" to the "Western Recorder."

Rev. J. L. Waller preached the introductory sermon, his theme being "The Importance of Revising the English Scriptures."

For many years the custom prevailed of taking at the meetings of the Association collections for Indian Missions, The Foreign Bible Society, the General Association, and other causes, in answer to fervent appeals. As the work grew and these interests multiplied these collections became a real burden on the messengers making up the Association, and gradually but wisely they moved into a better way of having all these objects, insofar as possible, presented in the several churches. In those days a stand for preaching services was provided convenient to the church house in which the body was meeting and once each day at least services would be had at the stand while the Association went on with its business. Usually two brethren were appointed, the one to follow the other. Evening services by custom were announced at "Early candlelight." It was in the 1851 session that a collection was taken by Rev. E. V. Kirtley for Home Missions (corresponding more nearly with what we now call district work) in which

the preachers present subscribed \$135.00 to be paid in labor.

Rev. W. W. Everts, pastor of Walnut Street Church, preached the introductory sermon at the 1853 session and Rev. S. H. Ford was the Clerk of the body. The matter of starting a work among the Germans in the city was agitated. This agitation had quick results for the next year the German Baptist Church was organized and received into the Association. In 1857 Rev. J. M. Weaver was pastor at Taylorsville and for more than a half-century he labored and wrought as a leader in this Association, most of these years as pastor of Chestnut Street Church, now located at Seventh and Chestnut Streets and known as the J. M. Weaver Memorial Baptist Church.

At the meeting in 1866 the movement to add \$100,000 to the endowment of Georgetown College was endorsed. A resolution looking to the establishment of the Baptist Book Concern was adopted. The body asked the General Association to meet in Louisville next year. In the statistical tables of those years pastors' salaries and other home expenses were put together. I was also interested in noticing that many of the churches reported three preaching services each week and two prayer meetings. I was at a loss as to the time of the third preach-

ing service, but chanced to come on a notation indicating in many churches there were three preaching services on Sunday, one being in the afternoon. That seems to have been true of Walnut Street. This year I find Walnut Street had 180 in attendance at Sunday-school, Shelbyville 65, Simpsonville 40. Buck Creek Church, which Rev. J. M. Weaver served in connection with Taylorsville, had 66 members, nine of whom were colored, and they paid their pastor \$135.00 for one-fourth of his time, which was far ahead of what was the average. The salary of Dr. Everts of Walnut Street Church was \$2,000.00

In 1845 Rev. H. F. Buckner, a promising young Kentucky preacher, was secured as a Missionary to the Creek Indians, and later the Long Run Association contributed toward his salary one year \$355. This came from thirteen of the twenty-seven churches, the other fourteen failing to do anything.

The Association had as its missionaries in 1860 Rev. Joseph Porter and Rev. W. E. Powers. Each gave a part of their time to the work. Their salaries were fixed at \$50.00 a month. As a rule there was never money in hand to pay them in full. Of the twenty-seven churches only thirteen reported baptisms.

he had it from the lips of young Lorimer himself as he "sat in his lap" in the home of his Grandfather, Rev. Daniel Buckner at the time pastor of the Perryville Baptist Church. The story so vividly impressed the lad that after all these years he has written of it in detail. The gist of it is as follows: Young Lorimer was in Louisville with a traveling troupe, filling a week's engagement. His part in the play was that of King Richard. Two young women in Walnut Street Church were sent to the Louisville hotel where he was a guest with a Bible for another guest and by mistake came to his room. After apologizing for their mistake one of the two, blushing for her boldness, asked if he would not accept the Bible with the compliments of the pastor of the Walnut Street Church and promise to read it. Having accepted the Bible on the terms proposed as they withdrew they earnestly requested him to attend the services. As the door closed he threw the Bible carelessly into his open trunk, saying to himself, now you are in to read that book. Being unable to get the book out of his mind he resolved to read it in fulfillment of his promise and thus to get rid of it. Taking it up and opening it casually his eyes fell on the Sermon on the Mount. As he read his interest deepened. It condemned

and so troubled him that he got up and went to see the pastor, which but served to deepen his conviction and intensify his concern. Such was his interest that he broke his engagement for the evening and gave himself to reading the Bible and prayer. This resulted in a great awakening and a great light flooding his soul. The Sunday following he was received into the church and was soon by the help of the church in Georgetown College studying for the ministry.

**The outstanding matter of interest in the 1865 meeting of the Association was the enlarging consciousness of the place and importance of missions. There were four mission reports, District, State, Home and Foreign. The report on State Missions noted that the Board had organized a Sunday School Department.**

In 1867 The District Mission Board had its headquarters in Shelbyville. The minutes of 1868 show marked improvement, especially in the make-up of its statistical tables.

The year of 1869 is epochal in the life of the body in that it was in this year that the Walnut Street Church started the Louisville Baptist Orphans' Home. Miss Mary Hollingsworth was the first Superintendent and so continued until her death in 1899, when she went to be with her Lord. Her life was full of

good works and her place was large in the hearts of the Baptists of Kentucky.

The report on State Missions at the meeting of 1870, noted that in the thirty-three years of the Board's existence, it had had 891 missionaries and evangelists and that they had reported 43,000 Baptisms and that work had been done at a cost of less than \$250,000. In a word, during those thirty-three years there was a baptism for every \$5.35 used in State Mission work, while the \$92,573 spent in State Mission work last year resulted in 2,068 baptists or one for every \$47.70. I am fully aware that this simple statement does not tell the whole story by any means, and that much may be said to mitigate the striking rising cost in winning a convert; but to say the least the figure should set us to asking ourselves some serious questions.

It was at this session of the Association on the motion of J. M. Weaver that an Associational Sunday School Convention was organized. Four churches asked for letters to join the Shelby County Association and the body protested their going.

In the session of 1872 the matter of chief interest was the destitution in the territory of the Association outside of Louisville. In this discussion W. E. Powers took a leading part. A collection

of \$600.00 in cash and pledges for District Mission work followed the discussion.

In 1873 Dr. J. B. Hawthorne is present as the pastor of Broadway Church, and Dr. J. P. Boyce is the guest of the body. In 1872 Dr. J. P. Boyce had moved to Louisville to promote the removal of the Southern Baptist Theological Seminary from Greenville, S C., to this city. The panic of 1873 halted and delayed the consummation of this great undertaking for a year or two. In October 1874 upon the resignation of Dr. M. B. Wharton as the pastor of the Walnut Street Church, Dr. Boyce was asked to become the permanent supply and in his capacity served the church until June 1875. Dr. Eaton in his History of Louisville Baptists pronounces him "one of the greatest men of the century."

The report on education in 1876 voiced the hope that the Southern Baptist Theological Seminary would soon be located in Louisville. Dr. Boyce, after speaking of the effort to bring the Seminary to Louisville, received \$1,000 in bonds. Rev. J. L. Burrows, pastor of Broadway, in speaking in favor of mission work among the Indians, said, "Two systems of civilization have been tried on the Indians or natives, that by law backed by the Army, and it has proved both costly and a failure. The other by grace backed by the

dimes and dollars of God's people and it has proved a success." The following indicates that the missionary offerings are showing a healthy increase: State Missions, \$530.25; Home Missions, \$498; Foreign Missions, \$2,321.00. In the year of 1931, eight or nine churches in the Long Run Association gave more to missions than did the entire Association in 1876, and Walnut Street gave more than four times as much as did the entire Association.

The session of 1878 rejoiced that the removal of the Seminary to Louisville had been accomplished and the names of the faculty appear in the list of ministers. The coming of the Seminary truly marked a great epoch in the life of the Association, as it has in many outstanding ways contributed to the large growth and increased efficiency of the body. The first year of the Seminary in Louisville there were ninety students in attendance, and this was a third larger than ever before. Rev. J. P. Greene, afterwards pastor of the great Third Church, St. Louis, and later President of William Jewell College, was pastor of East Church.

At the session of 1880 Rev. W. E. Powers was elected as moderator, and made a fine presiding officer. In all he was thirty-five times moderator of the body. He was a truly great soul and all

of his long and useful life was spent in the bounds of Long Run Association. This year finds H. C. Roberts the pastor of Pilgrim Baptist Church, later the Cable Street, and now the Franklin Street Church. The church property of the Association was valued at \$293,000 more than one-half of which was in the Walnut Street and Broadway Church properties. The twenty-four churches of the Association reported only sixteen Sunday-schools with an enrollment of 1,595 or practically that of the Walnut Street church of today.

In the minutes of 1881, Dr. T. T. Eaton appears as the pastor of Walnut Street Church. I think I may well say his coming was epochal. He was a great man considered from most any angle. He was a Baptist of the Baptists, though he had no sympathy with the term "a-Baptist-and-a-half." He soon made for himself a large place in the work of the Association and in the life of the denomination. He passed through that which would have eclipsed the light of lesser men, but not his. His sudden and altogether unexpected homegoing startlingly illustrated the Scripture teaching as to the uncertainty of life and the certainty of death.

In 1882 the now venerable and greatly beloved A. J. Holt, of Florida, appeared before the Association with his commis-

sion to go as a missionary to the Indians. He was heard with interest and profit and his long and useful life have fully justified the prophecies called forth by the brilliancy and consecration of those youthful days. The report on Foreign Missions dealt with the work being done in China, Africa, Brazil and Mexico. The total gifts of Southern Baptists to Foreign Missions that year was \$51,798.07. The missionaries reported 101 baptisms.

In 1884 Rev. Fred D. Hale was the promising young pastor of the Taylorsville Baptist Church and 1885 found him pastor at Twenty-second and Walnut Street Church, where under God he did a monumental work.

The Association, at its meeting in 1886, authorized the clerk to supply the churches with blank letter for filling in their statistical tables.

In the 1887 session of the body the report on temperance was read by Rev. J. E. Nunn, and, at the suggestion of T. T. Eaton, paragraph No. 2 recommending "the discipline of members engaging in the manufacture, sale and use of intoxicating liquor" was stricken out as was No. 4, urging Baptists to take their religion into their politics and vote as they pray. We have traveled a good way in these intervening years.

In the 1888 session of the body it adjourned its evening session to hear T. T. Eaton lecture on "Women". Dr. J. W. Warder, the Secretary of State Missions, was commended as an "indefatigable" worker. During the year the collections were: For State Missions \$5,611.05; Sunday-school and colportage \$1,500; Ministerial education \$1,500; for the Orphans' Home \$600; for the Southern Baptist Theological Seminary \$1,000; for District Missions \$6,500; for Foreign Missions \$1,537.23, a total of \$38,728.31. That for the whole State in 1888, while in 1931 Long Run Association gave for practically the same objects, \$111,369.03, or nearly three times as much as the entire State just forty-one years ago. Will the growth in the next forty-one years show the same gain if our Lord shall delay His coming? The sermon of Dr. W. W. Gardner at the session of 1890 on "A Call to the Ministry" was asked for in pamphlet form. Of the twenty-six churches in the Association eleven of them were in Louisville, and these eleven had 2,928 members as against the 22,901 members of the thirty-five churches and four missions in Louisville as per the report of 1931.

In 1891 the Association had Dr. W. H. Whitsitt, "Uncle Billy," as his boys loved to call him, for moderator. Dr.

J. G. Bow was pastor at Twenty-second and Walnut Street Church.

In the meeting of 1892 Dr. A. T. Robertson took an offering for Ministerial education, totaling in cash and pledges \$815.

In 1893 John T. Christian was pastor at East Church, and Carter Helm Jones at McFerran Memorial, now Fourth Avenue Church.

It is not of any great significance, but in January of 1894 while a student in the Seminary, this poor dust became the permanent supply at Twenty-second and Walnut Street Church, and at the close of school year, the pastor, and hence was in the session of the Long Run Association in 1894 for the first time. The meeting was with the Taylorsville Church. The Association of that day occupied practically the same territory as today, and had thirty-one churches that now have grown into sixty-five. At this time the salaries of the pastors was not a matter of separate record in the minutes, yet I recall that the salary of T. T. Eaton was \$4,000 and if I mistake not Broadway was paying \$3,000 while Twenty-second and Walnut Street paid only \$1,500, and that was above the average. So, in spite of the salary reduction of pastors, due to the woeful depression through which we are passing, we are

still faring better than did our predecessors of that day.

It was at this 1894 Associational meeting that Thomas D. Osborne, a deacon of Broadway Church, and a man of more than usual gifts and training, was elected clerk. He was well posted in Baptist affairs and delighted in delving into their history. By inserting interesting paragraphs, he added fresh interest to the minutes. The introductory sermon was preached by the preacher of this hour from Isaiah 26:3.

Pastor H. C. Roberts, of Franklin Street Church, read the report on temperance in which he said, "Nobody should be retained in the church, who made, sold, wholesale or retail, or drank intoxicating liquors." The report also urged effort to extend the dry territory by local option.

This anti-Catholic organization, popularly known as the "A. P. A." was just about this time sweeping to the zenith of its power. All over the land it took into its fold Protestants by the thousand. John T. Christian and this poor dust were in great demand for speaking engagements. Many of the city officers at that time were Catholics, and the odor of the City Hall was anything but good. In fact, then, as for years, rum and Rome largely dominated the political life

of the City. In a city election the "A. P. A." swept the City Hall clean, but to the terrible chagrin of some who worked so hard to bring it about, the situation was not helped but then rather hurt, and the next city election saw those put in as reformers put out. The beloved big-hearted John T. Christian has gone to his reward, and in the very nature of the case this preacher too must soon go, and I desire to say my attitude toward such movements has changed. Dr. John A. Broadus about that time is reputed to have said, "It is a poor policy to fight the devil with fire, for he is a much better hand at that job than we can hope to be." Dr. W. O. Carver seriously questions Dr. Broadus ever having so spoke; but whether he did or not, the saying has in it a large element of truth. My attitude toward Romanism as a religion has not changed. The entire system is a strange mixture of truth, and superstition, together with many, many soul-blighting errors, and a political machinery worked out by the priesthood that makes their millions of blind followers to be largely in their hands. Hence they have come with me to be objects of pity for whom prayer should be made and to whom kindness should be shown. In a word, love and a sympathetic approach will go a hundred-fold farther towards

winning them than will the deliverances in these Anti-Catholic self-styled patriotic movements. In 1896 there was published in two large volumes a Memorial History of Louisville in which Dr. T. T. Eaton has a some-eight-thousand-word history of the Baptists of Louisville.

When the Association met with the Walnut Street Church in 1896, the Whitsitt Controversy was at white heat. The occasion of this unfortunate and widespread controversy among Southern Baptists, was an article of Dr. W. H. Whitsitt in Johnson's New Universal Cyclopoedia and some editorials of his in The New York Independent. The lines were taut on every hand. The minutes of that year record that "Dr. Sampey spoke at great length against certain anti-Whitsitt resolutions amid many interruptions." For the next year or two the situation was painfully acute and personalities were frequently indulged in, yet happy, and at once surprising to say, the fellowship was not greatly marred.

In the minutes of 1898, a tribute is paid to the memory of Dr. Wm. Pratt, long an outstanding figure among Kentucky Baptists. In the same is also to be seen a picture of W. E. Powers, twenty years moderator of the body, with a brief tribute as to his great service. The Association at this meeting

also condemned the 'Shelbyville Sentinel' for an unjust attack upon Dr. F. H. Kerfoot for doing what was his manifest duty as the Chairman of the Interdenominational Temperance Committee.

At the 1901 session of the body, Dr. R. W. Taylor, a deacon of Walnut Street, read the report of the Long Run Mission Board. He was for many years, up to his death in 1911, the outstanding figure in that Board and did more perhaps to advance our Baptist work in the bounds of the Association than any other person in his day. He was God's good man and missionary to the core and precious is his memory to those of us permitted to work with him. It was in this meeting that Rev. George C. Cates, gifted and for years useful as an evangelist, suggested the buying of a tent for summer campaigns in the bounds of the Association. Ultimately the tent was secured and for years effectively used. Brother Cates is now known as "Uncle George," and, being cut off from evangelizing by throat trouble, gives himself to ministering to the needs of the poor and distressed.

In 1903 the Centennial of the Association was held with the Long Run Church, in which it was organized. Much was made of the occasion and there was an unusually large attendance. There were

four principal addresses. Dr. W. P. Harvey spoke on "A Century of Baptist Achievement," Moderator W. E. Powers on "One Hundred Years of Long Run History," Dr. W. J. McGlothlin on "Baptist Achievement in the World." "Baptists," said he, "are God's people and yet they have been a world of trouble to Him." Dr. E. Y. Mullins on "What Baptists Stand For." He said, "Baptists stand for the whole gospel for the whole world. The whole doctrine of God, of man, of the Bible and of Salvation." Dr. T. T. Eaton gave editorial recognition to the occasion in the Western Recorder. Each of the speakers, save Brother Powers, furnished the Recorder their addresses in condensed form and in a few weeks after the meeting they had all been published.

The report at this meeting on temperance, branded Louisville "the stronghold of Satan as regards the liquor traffic." The minutes carried the pictures of the four principal speakers and of Dr. Eaton as Chairman of the committee on program and of Dr. J. M. Weaver, for thirty-six years the pastor of Chestnut Street Church. The picture of the original log church house in which the Association was organized also appeared.

For twelve years after the organization of the Association there was no

Baptist Church in Louisville, but in the next eighty-eight years eighteen white Baptist churches were organized and in the twenty-eight years since the centennial seventeen more have been organized. During the first hundred years of its existence, the Association met nine times with the Long Run Church and only three times in Louisville. However, the tide has turned and for years most of the meetings have been in the city. Mission contributions for the centennial year were \$15,219.21 while for 1931 they were \$111,369.03. The centennial found only four of the twenty-four constituent churches still in it. Most of them however had gone into the new associations formed within the former boundary of Long Run. However, several were lost to Campbellites and Anti-Mission Baptists.

I crave your indulgence for just a touch here and there of these later years. From 1917 and for a number of years Miss Emma Leachman was a faithful, devoted and successful mission worker of the Association. She went from us to the Home Board, in whose service she is still employed. Her report for 1917 record 365 visits to institutions, 876 visits in the homes of needy poor, visits to the sick 211, ninety-seven girls sent to their homes, garments to the needy 1,049, office calls 1,325, prescriptions

filled for the poor 140, physicians secured to make 103 calls to the homes of the poor. Her report closes with, "I have never seen so much suffering and destitution among the poor."

The first public agitation for a Baptist Hospital in Louisville was a plea of the speaker to the General Association in session at Richmond, Kentucky, in 1907. Dr. T. T. Eaton was moderator, and on the authority of the body named a Hospital Commission that for several years worked at the problem without making any real headway. The program for the Long Run Association of 1916 was made by George E. Hays, H. C. McGill and myself, and an evening session was given to discussing the problem of getting a Hospital. The Association authorized a memorial to the General Association, asking them to pledge their cooperation when the Baptists of Long Run should have secured in cash and pledges at least \$35,000 toward a goal of \$125,000. After overcoming certain difficulties the Commission created by the Association put on, on October 1st to 3rd, 1917, a campaign in which the \$35,000 was over-subscribed. On the third Sunday in February of 1918, the speaker at the instance of the Hospital Commission, as the Field Agent went into the State soliciting money for the undertaking.

Princeton was the first church visited, and more than \$1,000 was pledged. The campaign went well, and in a few months on the suggestion of some fine business men, the goal was raised to \$250,000. When the 75-Million Campaign was launched, this movement was coalesced with that and the Hospital cause received four percent of the collections. However, the War and conditions as to labor and the prices of building material made necessary the postponement of building for a year or two, and finally when the building did go up \$648,000 was spent for building and equipment before ever a patient was received. The opening exercises were held on November 17, 1923, and patients began to be admitted the next day.

During the lifetime of the beloved W. E. Powers, women were not admitted as messengers to the Association. On one occasion when the matter was agitated he frankly said if the thing was done he would withdraw from the body and that hushed the matter until after his homegoing, when in 1918, by change of the Constitution they were admitted.

In 1910 the Baptist Pastors' Conference of Louisville petitioned the Association as to the wisdom of dividing the same, so that the city churches would be in one Association and the country churches in

nother. A committee from the country churches were named to report on the petition, and they held the situation to be embarrassing, and suggested the petition be referred back to the source of its origin and there it died.

In this same session, on motion of pastor R. E. Reed of Tabernacle Church, the body elected the preacher of this our Superintendent of Missions in the Long Run Association, but due to impaired health, I had already resigned my church and accepted a call to Fort Collins, Colo. and hence felt impelled to decline the work. Rev. E. G. Vick, of sainted memory, then pastor of Park and Church, was later chosen and gave himself to the task.

In 1913, ten years after the centennial, the forty-five churches reported 861 baptisms. The membership now totaled 5,326 and the fifty-four Sunday-schools had an enrollment of 9,614. The benevolent offerings totaled \$45,128.80. It was in the summer of 1920 that Rev. J. P. Jenkins took up his work as the Executive Secretary of the Long Run Board. His work as an efficient, wise, constructive leader through all years speaks for itself. Churches today—sixty-five; members 31,178. Sunday-schools sixty-five, enrollment 27,754. And yet the challenge to larger and better things should stir our hearts.

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## Observations and Suggestions

1. A brother who for years has been gathering data for a history of the Baptists, said to me, "Long Run has been the richest of all the Associations in the way of strong, outstanding preachers." After going through the minutes for the 128 years of the Association's life, I am persuaded he has not put the matter too strongly. She too has been rich in great lay spirits.

2. Of Long Run, Spencer says, "The Association beyond all others in the State not even excepting Elkhorn, was constant and zealous in its advocacy of missions, Bible distribution and collegiate and theological education." Herein to my thinking is to be found in a large way the secret of God's favor. May God grant that you shall continue to grow in these and other Christian graces.

3. Dr. Spencer says "1800 was the darkest period that has ever occurred in the history of the Mississippi Valley. The gloom had been thickening year after year, till the land was now involved in darkness, like that which anciently overspread the land of Egypt. The morals of the people were extremely bad, and infidelity openly vaunted itself in every part of the land. It was openly asserted by leading politicians that Christianity was inconsistent with liberal and en-

lightened statesmanship. Lawyers and doctors of real or affected culture, felt it would be a reproach to them to acknowledge the truth of revealed religion, and of course, the masses were much affected by the position of their leaders." In the great revival of 1800 to 1803, all this was changed and thousands of blatant unbelievers were converted and the life of the people from every angle was lifted to a higher standard. I have called attention to this to say that in my humble judgment our churches and our land needs today as never before in my lifetime a great heaven-sent Holy Ghost revival. And it can be had when as His people we are willing to pay the price. One of the most pregnant sentences in the New Testament is "When the day of Pentecost was fully come." It is with us to bring in and make ready for a fresh manifestation of God's power. The only question is, are we willing to pay the price? "Howbeit this kind goeth not out but by prayer and fasting."

4. For the first fifty years of the life of this body the preachers thereof for the most part received practically nothing for their services and had as best they could to provide for themselves and their families and they endured hardship and underwent privations of which we

today have never dreamed and in labors were abundant, and we of today have come into the heritage created by them for us and in addition to our love to God and for a lost world, gratitude to them should add to our zeal to make the most of the privileges and opportunities that are ours.



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